

The Centrality of Reflection in Work for Occupational Justice: Searching for Conceptual Clarity

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Introduction: In *Justice and the politics of difference*, Marion Young (1990) points out that a reflective, attitude is at the centre of work for justice. Sakellaariou & Pollard (2013) have also noted that the cultivation of reflective abilities are central to the development of political practices oriented toward occupational justice. And Durocher & Kinsella (2016) have highlighted the centrality of critical reflection and critical reflexivity in occupational justice scholarship. Yet despite the centrality of reflection in work for occupational justice, different types of reflection with significant conceptual and philosophical distinctions are frequently conflated in the occupation-based literature.

Objectives: The objectives of this session are to consider the conceptual distinctions between 3 types of reflection, and the implications for occupational justice education, practice and scholarship.

Approach: Drawing on a hermeneutic approach, the theoretical and philosophical roots of 3 types of reflection and the implications for occupational justice are analyzed. These include: *Pragmatic reflection* grounded in pragmatic philosophy and practical action; *critical reflection* with roots in Marxist and Frankfurt schools of critical theory and aims toward emancipatory human interests, and the interrogation of ideological commitments; and *critical reflexivity* with roots in sociology of science, continental and feminist philosophy, which interrogates how knowledge is constructed through discourse, language, and social practice. Implications: This paper contributes to improved conceptual clarity regarding various types of reflection and the implications for occupational justice work.

Conclusions: Improving clarity about how reflection is understood and enacted in work toward occupational justice is essential for advancing the field.